The Bombay Guardian.

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WEEKLY REVIEW.

—NOT a few in India will be interested to learn that one of India's truest friends, Professor Stuart, M. P., is engaged to be married to the eldest daughter of Mr. J. J. Colman, M. P. for Norwich. Miss Colman is spoken of as highly cultivated and very popular in Norwich. Her father is the great mustard manufacturer, and he is also pecuniarily interested, it is said, in two daily newspapers published in the Eastern counties of England. We know enough of Professor Stuart to believe that this alliance is one of genuine affection ; and it will no doubt prove helpful to him in his laborious and unselfish public career. Professor Stuart is in the prime of life, his age being 47.

—THE editor of the *Indian Witness* is evidently a man of war. He believes in the sort of weapons that are mighty through God to the pulling down of the strongholds of Satan. Having been righteously indignant upon the legalized opium and drink traffics, the *Indian Daily News* has unwisely taken the *Witness* editor to task. He replies in last Saturday's issue that "it is evidently from want of information on the subject that the *Indian Daily News* taxes us with inconsistency for advocating a prohibitive or repressive taxation on imported liquors while condemning the Government supply of opium. It ought surely to be apparent to any one of ordinary intelligence that there is an obvious difference between taxing an article in the hope of repressing its use, and the manufacture and supply of another in order to secure a heavy duty from it. In the one case, an article manufactured and imported by independent persons is discouraged by heavy taxation; in the other an article is deliberately manufactured and sold for profit. The position of the Government of India in respect to opium is rendered peculiarly guilty by the fact that, whatever may now be the case regarding the attitude of the Chinese Government towards opium, that Government originally protested against its importation from India, but was compelled by iniquitous wars to receive it. Of course all this is the A. B. C. of the subject, but what is to be done in a state of literary enterprise in India in which it is necessary to put even responsible editors through their alphabet ?"

—THE first article in the *Abkari* for December is on "The opium vice in our Indian empire." It opens with the alarming words—"That our Government in India is preparing for a gradual loss of revenue from Indian opium prepared for Chinese consumption, and that it is looking forward to native consumption in India and Burma to compensate for the loss, can hardly be questioned." We fear this is true. The British Government, through India, has inflicted an unparalleled curse upon China with its four hundred millions of people, and now India itself is to be ruined. The English language does not contain words strong enough to characterise the diabolical character of such a crime. But we do not believe it will be carried into effect. As Dr. Morison, of Rampore Beauleah, Bengal, remarked in words quoted in our issue of Dec. 14th, Christian people in England do not know how Government opium is demoralizing and destroying the people of this country. But knowledge is dawning upon them, and the end of the opium infamy is drawing nigh. The *Abkari* represents a party in the House of Commons, but does not hesitate, in regard to opium, to pronounce the word Prohibition. When that is consummated, both China and India shall rejoice.

—THE *British Weekly* says that there is a prospect of the Wesleyan Missionary controversy being settled at last in a satisfactory manner. "Dr. Lunn and Mr. Hughes are quite ready to submit their case to any competent and impartial commission that may be chosen by the Wesleyan Foreign Mission Committee. They are willing that said Commission should be lay or clerical, and have no objections to members of other denominations forming part of it. They only ask that they should have their fair share in the nomination, and should be allowed to exercise the right of challenge. In this way they put themselves in an impregnable position, and no friend of the missionaries can reasonably object to their proposal."

—THE fourteen days mission to the upper classes just concluded at St. James's Hall, London, has been much blessed. At the close 200 converts met the missioners at a private social gathering when wonderful testimonies were given, and a large number expressed their wish to meet in class with the mission.

—THE march to the great majority goes steadily on. Closely following the deaths of Professor Elmslie, Pastor Bersier, and Dr. Hatch we hear now of the transference to the Church above of Dr. Macfadyen of Manchester. Martin Farquhar Tupper whose "Proverbial Philosophy" gained him a world-wide fame a few years ago has also died at the age of eighty, and Mr. Andrew Young, author of "There is a Happy Land," has gone to taste the pleasures of that country about which he has inspired so many to sing, after eighty-two years of life on earth.

—A SPECIAL effort is about to be put forth to secure the closing of public houses in London on Sunday. When this effort is crowned with success, as it doubtless will be, sooner or later—and the more faith the workers have the sooner it will be accomplished—it will be the signal for the breaking up of the Sunday trade in drink throughout the British dominions, and will give an immense impetus to the cause of prohibition.

—A MISSION to London medical students has just been held at Devonshire House, Bishopsgate Street. Early in November, an invitation letter, bearing the signature of nineteen members of the staffs of the various London hospitals, was sent by post to the majority of the students in the different hospitals, over 2,500 being sent out. Mr. H. Grattan Guinness, Jr., gave the first address, from the apostle Paul's words: "I am not ashamed of the Gospel of Christ." The subjects of the subsequent addresses were—The great Physician; Sin and its Consequences; and The keeping power of the Lord Jesus. God evidently worked on the hearts of many present, and quite a number definitely found Salvation. The importance of getting saved medical men cannot be over-estimated, considering the powerful influence they have upon the life of the community. The danger of a materialistic race of doctors is well illustrated by the strong entrenchments the horrible doctrines of the necessity of vice, and the benefits of alcoholic liquor have found in their midst.

—DR. PIERSON, in speaking at Liverpool, remarked that although he himself had not felt called to the mission field, he and his wife had dedicated each of their seven children to that work. Already one of his daughters is amongst the North American Indians and another in Japan, and he fully believed that the rest would follow. This is a practical proof of interest in mission work which is worth more than a great deal of platform talk, or even the most munificent money gifts.

—IN opening a sale of work at Bristol, England, in aid of the ladies' branch of the London Missionary Society, the Rev. Arnold Thomas spoke of the great sorrow caused among them by the death of Miss Florence Leonard. He said that it "was about a year ago that Miss Leonard left her home that was so unspeakably dear to her. None of them could tell how much it cost her to leave her friends, and none of them could tell how much it cost them to part with her; but she felt in her own inmost heart that God was calling her to work among the natives of India, and so she made the great sacrifice. It had not been given to her to do all that was in her heart to do, but they had faith enough to believe that her noble and heroic sacrifice had not been in vain; and he was sure their most hearty and tender sympathies would be given to her friends at home, whose hearts were now so full of sorrow through the bereavement they had sustained. He thought this great sacrifice ought to be the means of encouraging and impelling them to make, more cheerfully and willingly, the smaller sacrifice that might be required of them. He trusted the spirit of sacrifice and of consecration to Christ might animate all

their hearts, not only during those two days, but in all days and years that might fall to them." The *Bristol Daily Press*, which devoted a leaderette to the subject, remarks that "the Bombay paper which speaks of her as a bright and lovable spirit, photographs a portrait which will be recognised as faithful by all who knew her at Clifton."

—THE Committee of the Free Church Missionary Society have decided that the sixty Gallas, being hill-children, for whom the climate of the Keith Falconer Mission near Aden is unsuitable, must be removed to India, probably to the climate of Poona, which is not unlike their own. Wherever the place may be, a new home must be provided for them, while their present partially finished quarters at Shaikh Othman are utilized for the native Arab and Somali children there. Dr. Lindsay has written a little new year's tract in leaflet form for the children of the Church in which he thus describes these little rescued Africans:—

They are all very happy, and take great delight in learning to read and to write, and especially to know about Jesus Christ. I almost think they are more anxious to know about Jesus than many who have known about him all their lives. They have learned also to pray to God; and you would hear quite a murmur of prayers when the children retire for the night to the large rooms in which they sleep. They are bright, merry children, and the boys play at all sorts of games during the play-hours. The great game is shinty, played just as you play it. That was their favourite game in their own country, before the slave-stealers stole them, and killed their fathers and mothers. The girls have no games. They think it quite strange to be allowed and asked to play. In their country, they told me, girls never play; they are made to work from the time that they are mere babies. Where people do not know about Jesus, girls and women are made to do all the hard work, and the poor little girls have no play and no brightness in their lives. It was Jesus who made it quite plain that girls have souls to be saved as well as boys, and who taught that because girls and women are weaker than boys and men they ought not to be oppressed, but rather cared for and protected. Sometimes the children look sad. Then they are thinking about their old homes they can never see again, and about father and mother, perhaps shot dead by the Arab slave-dealers, and about village homes burnt and laid waste.

—THE editors of the *India Watchman* (like many other missionaries who think as much but say less) have not much affection for Missionary Colleges for imparting secular knowledge. The January *Watchman* calls attention to a missionary at Poona who "writes home of a large and costly educational institution in that city, running 25 years, by which so far as he can hear on inquiry, not one soul has ever been converted. Yet that institution is only one of scores of Missionary Schools for the education of the heathen, with more or less the same showing. Such use of missionary money Christian givers in home lands will not permit much longer." The missionaries who are sent to engage in such spiritually fruitless work by home boards deserve much sympathy.

—WE have been astonished to see how the offer of Sir Edward Guinness to give £250,000 to build dwellings for the poor in London, has been eulogized in some quarters. There is evidently much to be learnt, even by a section of the Christian public, concerning the ultimate value of tainted money for philanthropic purposes. It is gratifying to see that this worship of money, irrespective of the manner in which it is made, is not quite universal. Speaking at St. James' Hall, London on a recent Sunday, Hugh Price Hughes said that when great sums of money came from certain quarters, he always felt inclined to ask how they were made. Such gifts were usually either conscience-money, or hush-money. He hoped the day would come when cities and individuals would refuse to accept any gifts which were the price of blood. General Booth too, thus alluded to the proffered gift at the recent special meetings of the S. A. at Exeter Hall:—"A brewer in Dublin, who has amassed a princely fortune out of the miseries of his fellowmen, is giving a quarter of a million pounds to be spent in the erection of houses for the poor. Now all the world—including the bishops and the churches—will go down before him. The newspapers have already ducked their heads, and flattered the generosity of this wonderful man. It is as though a man picked your pocket with one hand, and left you poor and destitute, and then gave you back five shllings with the other, saying, 'What a generous man I am!' These distillers are public robbers. They plunder the people, and build their mansions with groans, tears, and blood, and yet where are the followers of Jesus Christ who have the courage to rebuke them? However, I am not down on breweries this morning, I am down on the devil! Get the devil out of human hearts, and you will soon get the breweries out of the country."

—THE Christmas number of *All the World* is a very tasteful production, suitable for any drawing-room table, and is embellished with a good portrait of Marshall and Mrs. Ballington Booth, who are leading the Salvation Army in the United States. By a singular co-incidence this number records in its items of news the fact that the Colonel with thirty officers of the rival "American Salvation Army were publicly received into the ranks of the S. A. by Marshal Ballington Booth at Saratoga last month. This rival Army was a split from the original body in 1884, led by one Thomas Moore, who was promoted by General Booth from the command of the London Division to follow up the work organised by Commissioner Railton in the United States. The latter tells us in his "Twenty-one years in the Salvation Army" that the cause of the secession was a too close enquiry into Mr. Moore's accounts by head-quarters. Mr. Moore lost his life in a railway accident not many months ago. This detachment of thirty-one officers must represent the greater part, if not all, of the "army" he left.

—MISS MARY CALDWELL, an American, gave 300,000 dollars to the Washington Catholic University. As she was recently obliged to break off her engagement with Prince Murat on account, it is stated, of her dowry not being large enough, the *Converted Catholic* thinks that she is likely to repent of her misguided generosity. There is, however, another side to this. A man who looks at the size of a woman's dowry is not worth marrying. Another rich American lady, Miss Kate Drexel, has entered the convent at Pittsburg. If she continues in the Romish religion her fortune of 2,000,000 dollars will fall into the hands of the Roman Catholic bishops and priests. It is to be regretted that they are not likely to make a good use of it. Poverty and the power of God can do more for the furtherance of Christ's kingdom than great riches with spiritual impotency.

—A CONTRIBUTOR to the English *Alliance News* says that Neal Dow, whose heart, head, and hand are all active in the great cause of Temperance—who became the author of the Maine Law when he was 47 years of age, 38½ years ago—contributes to "Our Day," published at Boston, U.S., an article of 11 pages, in which he replies to the question, "Can the liquor traffic be legalised without sin?" It is not necessary to explain what his answer is. He thinks there is a general approval of Prohibition in the abstract, but a too feeble support of it in the concrete. He quotes from John Wesley, and the *New York Tribune* in its best days, when Horace Greeley was living, their testimony of what the drink trade ever is, and ever must be.

A USEFUL PUBLICATION.

The Bombay Book and Tract Society's "Bombay Christian Almanack" for 1890 is rather late in consequence of the recent large fire at the Fort, where it was being printed, but it is a useful and attractive production. The illustrations are many and good. It contains as usual, besides ordinary almanack matter, a full list of missionary and religious Societies in the Bombay Presidency, and a more complete table of the missionary statistics of this Presidency than was given last year. Some information is also given concerning Calcutta and Madras religious Societies.

Among the articles in the almanack, it is gratifying to find one on the serious subject to every Christian, of the duty and privilege of Christians in India, based upon the Scripture: Ye are the salt of the earth; ye are the light of the world. This article says at its conclusion, "The work that the thousand European missionaries with their lady fellow-workers are doing in India is enormous and necessary. But ten-fold greater would be the power exerted in favour of the Gospel though every missionary were withdrawn, if only the 150,000 persons of British blood who are resident in India became clear examples of the transforming power of the Gospel in their private lives and public work. How Christ lived and how He commanded His disciples to live is in some measure becoming known; and Christian preachers are often taunted with the discrepancy between their Master's injunctions and the way in which His followers carry them out. It is a hopeful, though humiliating experience. He at least is honoured by it. But He would fain honour us by enabling us to do greater things than He did in drawing men to Him. The stammering tongue will be blessed, much more the faithful life. Let us add to our integrity sympathy, and to our sympathy patience, and to our patience brotherly love, and to our brotherly love humility. Then we shall escape the condemnation whose awfulness is only the measure of our neglected privilege. 'If the salt have lost his savour, it is henceforth fit for nothing but to be cast out and to be trodden under foot of men.' 'If the light that is in you be darkness, how great is that darkness.'"

Other articles are explanatory of the illustrations. The last one—that on "Education"—is presumably written by a schoolmaster, whose views of his profession are more exalted than modest. He says—"We might . . . . . call the school not the auxiliary, but the foundation of the Church!" It is to be hoped that the author of the article on Education is building his own faith on a less sandy foundation than that which he considers good enough for the Church.

The price of the Almanack is eight annas. It should have a large sale.

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AN HOUR WITH THOMAS EVANS.

By a Christian Pilgrim.

I may truly say I am a pilgrim, having resided on three Continents. On Sunday evening last, a kind Providence led my feet to the Baptist Chapel, Bellasis Road, Bombay. I was pleased to recognise in the occupant of the pulpit, that veteran missionary and apostle of Temperance reform in India, Rev. Thomas Evans. The second hymn which he gave out, and which was heartily sung, recalled over twenty years ago, when in the capital city of New York State, the author of that hymn was the pastor of the church which I attended.

My faith looks up to Thee
Thou Lamb of Calvary
Saviour Divine,

is sung throughout the English speaking world, but to most Christians who love the hymn, Dr. Ray Palmer is only a name. My recollection of him is that he was a quiet, hardworking, good man. He was a frequent visitor at the home of my brother at Albany. The two friends, both faithful ministers of the grand old Gospel, are now joining their songs in heaven with that great multitude which no man can number, of all nations, and kindreds, and people, and tongues, who have washed their robes and made them white in the blood of the Lamb.

But let me leave old and fragrant memories, and return to Thomas Evans.

He found his text on Sunday evening in the question addressed by the Lord Jesus Christ to the impotent man at the pool of Bethesda—"*Wilt thou be made whole?*" In the course of an address marked by much depth of feeling, and therefore eloquent, he said that it was sad to think that in so-called Christian congregations not half the people were saved. The question of his text needed to be re-iterated. He noticed that it suggested the possibility of being healed. Human physicans could often do no more than patch a patient up for a little while; but no matter how desperate the disease of the heart, there was One who was able to save to the uttermost—able to make *whole*.

Mr. Evans knew of a physician who once lived at Agra who demanded a fee of Rs. 500 from a suffering woman before beginning to treat her. She said she had not so much money. He told her to sell her jewellery to obtain it. Jesus Christ, said Mr. Evans, comes to souls stricken with the fatal sickness of sin without waiting to be sent for, and He heals without money and without price.

When Mr. Evans was returning from England sixteen years since, he used to go to the sailors' quarters and preach to the men. One of the most abandoned among them said to him, "God won't send a poor fellow like me to hell, for the few sins I have committed." Mr. Evans remarked that the Captain, officers, and passengers would be having dinner presently in the grand saloon. The sailor thereupon complained of his miserable fare compared with that provided in the saloon. Mr. Evans asked him if he would like to come and sit down down to dinner with the Captain, officers, and fine company in the saloon. He promptly and emphatically replied, No. He would feel out of place there. So an unhealed sinner would feel out of place amidst the glory and purity of heaven; it would be like a hell to him. Heaven was a prepared place for a prepared people. Mr. Evans' manner on Sunday evening lent force to this illustration; and doubtless many who were present felt its solemn applicability.

The next point was that salvation was not being saved from hell only; it was being saved from sin. Salvation meant not alone to go to heaven, but to be made whole. Hell was the consequence of sin; heaven the result of salvation. People made for themselves a little hell here, and a big hell hereafter. He thought the hottest flame in perdition to a lost soul would be the fact and the consciousness that it could have been saved, but would not.

Then followed a fervent appeal to the unsaved to be willing to give up their sins, and be made whole. Only one thing now stood between the sinner and salvation, and that was the human will. If the impotent man at the pool of Bethesda had not been willing, Christ would not have healed him.

I left the chapel feeling thankful that I had listened that night to a man who preaches out of a full heart. I hope a large number will assemble to hear his message next Sunday morning and evening.

HOW TO DEAL WITH THE VICIOUS.

Mr. Charles N. Crittenton, a Christian merchant and director of the Florence Night Mission in New York (some particulars of whose philanthropic work were given in our issue of Nov. 23rd) delivered an address in the Framjee Cowasjee Institute, Bombay, on Friday evening of last week, on "The vicious elements of society, and how they dispose of them in the United States." He alluded to the great tide of emigration to America, and to the indifferent character of some of the emigrants as one important contributor to the vicious element in American society. Intemperance was another great cause of crime there. He described various State and philanthropic institutions and efforts for decreasing the criminal element; but declared that the Gospel was the great remedy. Imprisonment, or education, or industrial training did not change men's hearts. The great deterrent from crime, and means for the purification of society, whether in America or India, must be salvation through Jesus Christ.

Mr. James Morris, Rev. Arthur W. Prautch and Mrs. Prautch followed in the same line. The former said that his experience as a business man led him to believe that intemperance was greatly on the increase in India, and he feared for the future of the country unless some means were taken to stop it. The audience was a large one, almost exclusively composed of Natives, and great interest was evinced in the proceedings.

MIGHTY TO SAVE.

God's chariots of fire conquer men's chariots of iron. He has forces of a spiritual order which prevail over the most stubborn wills and the strongest arms.—*C. H. Spurgeon.*

MISSIONARY & CHURCH NEWS.

—Rev. T. E. F. Morton desires us to state that his head-quarters have been transferred to Harda, C. P.

—Rev. Thomas Evans will preach on "Christian Aspects of the Temperance Question" at the Baptist Chapel, Bellasis Road, Bombay, on Sunday morning at 11 o'clock.

—The last issue of the *Indian Witness* reports that Lord Radstock and Canon Wilberforce were staying quietly at the C. M. S. head-quarters at Calcutta. Lord Radstock had addressed a meeting of the Sunday school Convention, among others. It was intended for them to spend Christmas at Darjeeling, returning to Calcutta on the 27th.

—The building now used as a Church by the C. M. S. Native Christians at Virudupatti, Tinnevelly, is no longer large enough, and as there is no room for extension on the present site it is desired to build a new one at a cost of about Rs. 4,000. The congregation is poor and an appeal is being made for the necessary funds.

—The 49 churches of the American Board in Japan, 8 of which were organized during the year, received on confession of faith, an average of over 40 persons to each church during the year.

—On account of overwork the Rev. B. H. Badley has resigned his position as editor of the *Kaukab-i-Hind*. The Rev. R. Hoskins, of Shahjehanpore has been unanimously elected by the General Book Committee of the M.E. Church, to take his place. Many friends of the *Kaukab* will be sorry to lose Dr. Badley from the post which he has so ably filled for the past five years.

—The American Methodist Church at Lucknow has suffered a sad bereavement in the death of Mrs. P. Barrie. She was an earnest worker in the Sunday school, and corresponding Secretary of the Lucknow Branch of the Women's Christian Temperance Union. The last day's work that she did on earth was to help decorate the church for a public meeting of the W. C. T. U.

—Australia has sent two more missionaries to India this season. One of these, Miss Symonds, takes charge of the Mahomedan schools of the C. M. S. at Ellore.

—The Rev. J. Barton, of Cambridge, who has left his family and work in England for a time to come out to superintend the work left by the late Bishop Sargent, and be Chairman of the Native Church Councils in Tinnevelly, arrived at Madras on the 15th of last month. He has been very cordially welcomed both by missionaries and Native Christians.

—The s.s. *Bengal*, which reached Madras on November 29th, brought a large reinforcement of missionaries for our South Indian Missions, says the C. M. S. *Gleaner*—the Revs. E. A. Douglas and A. N. C. Storrs for the Tamil Itinerancy in Tinnevelly, Miss Vines to assist Miss Thomas in the Girls' Boarding School at Mengnanapuram, the Rev. J. C. Pavey for Masulipatam, and the Rev. A. E. Goodman for the Koi Mission in the Upper Godavery, and Miss Symonds for Ellore, as stated above.

—The C. M. S. has handed over the Sarah Tucker Institution in Palamcottah to the Church of England Zenana Missionary Society, to be worked by its missionaries while the C. M. S. is still responsible for the funds. Miss Askwith and Miss Swanison have taken charge.

—The *Punjab Mission News* states that the Roman Catholic Mission in Sealkote is losing its quasi converts by hundreds. If the Protestants missionaries are faithful and vigilant they need not fear their Romish opposers.

—A. L. O. E. writes in the *Punjab Mission News* an interesting account of the baptism of a young Brahmin convert from the mission school there. The Church was crowded with rows of turbaned heads, and some young converts were obliged to act as amateur policemen to keep the excited spectators from crossing the barrier and pressing up to the front of the church. As the font was only about a couple of yards from the barrier, the young candidate had to make

his declaration of faith and renunciation of his former false religion, directly in front of angry relatives, and numbers of others with whose faces he must have been familiar from childhood. But he never flinched for a moment from the trial; every answer was made in accents clear and distinct as by one in whose soul there was neither a doubt nor a fear. It was with some difficulty that the newly baptised convert was conveyed from the church to the gari which awaited to take him to a place of safety, such was the excitement of the crowd.

—There are now about four millions of the Natives of India in attendance at schools, either directly under Government, or aided by Government grants, and all examined by Government Inspectors. Probably not much under a million of readers is added to the population every year. It is computed that there are about eleven millions of readers now living who have passed through these schools since the system of education was established in 1854:—What a work there is for our Religious Book Societies to do!

—A house has just been taken in London to provide comfortable and inexpensive accommodation for missionaries who are at home for a short rest. The rooms will be let furnished, two or three together as required, at a small weekly rental, according to size and position. The plan has been warmly welcomed by some of those for whom it is intended. Anyone wishing for further information can obtain it by communicating with Mrs. W. S., Kentwins Wood, South Nutfield, Redhill, Surrey.

—A Missionary Conference will, it is hoped, be held at Shanghai in May next.

—The Baptists of the United States of America share with others the awakening of the missionary spirit. This autumn their great missionary union has sent out thirty-three men to heathen lands, twenty-three of whom go out for the first time.

—In many parts of Belgium the tide is setting strongly against the Church of Rome, says the *Christian*. At a patriotic banquet lately at Liêge, M. Frère Orban, one of the prominent statesmen of the country, referring to the persecutions to which Protestants were subjected in the sixteenth century, said, "The inquisitors of the Pope and Bishop Erard de Lamarck carried out their mission at Liège with nameless atrocities. It should never be forgotten that men were at that time burned alive because they regarded Luther as an evangelist, while others were condemned to death, to exile, and confiscation of property for similar 'crimes.' One poor man, condemned for having a copy of the Bible in the vulgar tongue, asked to say a word to the people. The privilege was refused him, however; and, in order to secure the silence thus commanded, the Bishop had the condemned man's tongue pierced with a nail. It is well that, now that the people are in many instances shaking themselves from the fetters of Rome, the truth should be told as to the circumstances under which evangelical truth was stamped out of their land three centuries ago."

—The forthcoming Tudor exhibition in London will include a show of books. A complete series of Bibles in the English language, from Tyndale's Pentateuch of 1534 to the recent authorised version will be exhibited. This series will include Welsh and Irish versions.

—The Head-quarters of the Salvation Army in Queen Victoria-street, London, have been destroyed by fire.

—Rev. A. Campbell has just left for Santalia *viâ* the Lebanon, says the last issue of the *Free Church of Scotland Monthly*. Rev. J. H. Lawrie, his wife, and one of their children are to return to Aneityum early in the new year, after almost incessant service to the cause in many parts of Scotland, and cheered by the smpathy and help of many congregations and friends. Rev. W. M'Culloch and his wife will doubtless leave about the same time for the densely-peopled district of Hoogli, to the north of Calcutta, to organize and work the vernacular mission there in a way not hitherto possible.

—The same paper records that Dr. Gunn, a missionary on Futuna, has baptised the first Futunese convert, and founded a Native Church there.

—Dr. H. G. Guinness, Jun., writes to the *Christian*:—We have received most encouraging news from the Upper Congo. Our brethren and sisters have reached the Lulanga River, and are now further into the interior of Africa than any missionaries have been before. They are surrounded with tens of thousands of people, who seem eager and anxious for the Gospel of Christ, and their letters are delightful to read. May the Lord prosper them greatly, together with our three brethren who leave with the new steamer for Stanley Pool on December 4.

THE WEEK'S GENERAL NEWS.

—The Municipal Committee of Lucknow have resolved that a sum of Rs. 2,000 be expended for the reception of Prince Albert Victor next month.

—Agricultural experiments are now being made at Lashio, in Upper Burmah, to see whether wheat and other food-grains cannot be grown on the spot for the use of the Military Police, the cost of carriage of grain from Mandalay being prohibitive.

—The report on the prospects of the rice crop in Burmah on 1st December is as follows:—"The area under rice cultivation in the ten chief rice-producing districts of Lower Burmah is now estimated at 3,808,140 acres, or 177,060 acres more than the area actually under cultivation in 1888, and 9,817 acres more than was estimated in last month's report. The later rainfall has everywhere been favourable, and a 20-anna crop is expected in two districts, a 17-anna crop in three districts, a 16-anna crop in four districts, and a 15-anna crop in one district. It is estimated that there will be available for export 1,256,000 tons of cargo rice, including what will be required for Upper Burmah."

—A collection of models of Indian agricultural implements and scenes is being got together for the Vienna Agricultural and Forestry Exhibition.

—The telegraph line into the Chin country is making good progress. An office has been opened at Kan, and a wire is being laid onwards.

—Owing to the severe cold in September and November, a third part of the cotton crop of Turkistan has been destroyed.

—A number of coffers, containing 30,000 gold and silver Spanish pieces of the year 1666, have been hauled out of the sea by the Greeks, near the Island of Andros. As six bronze cannons were found near the coffers, it is concluded that the whole came from the wreck of a Spanish man-of-war.

—It is said that Mr. Stanley has already sold the copyright of the volumes in which he will relate the history of the Emin Relief Expedition, for £40,000. There has rarely been such competition in the trade for the privilege of publishing any work. One firm went the length of sending a special agent to Zanzibar to treat with the traveller, and any number of telegrams were cabled, both to that port and to Mombassa, when it was known that Stanley would arrive at one or the other.

—Very severe weather has set in in Russia. News from St. Petersburg states that the temperature is below zero. The Neva is being frozen, and the closing of navigation is reported to be imminent.

—A Temperance society has been formed at Berlin under the patronage of members of the Imperial family and the city aristocracy. Members are described as "Knights of the Blue Cross." The president is Colonel Von Knobelsdorf.

—Two of Lord Mayor Isaac's daughters are deaf and dumb, says the *Manchester Courier*, but they have been so admirably educated on the oral system in Holland that they can by lipreading understand what goes on. They have such bright, intelligent faces that no one could possibly imagine them to be deprived of two of the best senses.

—Experiments with india-rubber as material for pavement have been made in Hamburg and Berlin. It is claimed by those advocating this use of india-rubber that pavements made of it are as durable as stone, more elastic than asphalte, and less slippery than any substance commonly used for the formation of footways.

—Miss Von Finkelstein, the Russian lady whose lectures on life in the Holy Land attracted large audiences in London and the provinces, has just completed her first lecturing tour in Australia. She has cleared £5,000 by it, and has already begun another tour, at which her audiences are equally large and equally eager to learn something of Eastern life.

—The foreign papers to hand by the last mail report a series of disastrous fires in different places. The business part of the city of Lynn, Massachusets, the largest boot manufacturing centre of that State, has been entirely destroyed. The fire broke out in one of the factories and all efforts to arrest its progress were in vain. The heat was so intense that the firemen could not get near enough to be of any service, and it was not till the flames reached the water's edge that there was any check. By that time eighty acres of land had been swept clean, 300 buildings were destroyed, 8,000 people were out of employment, 200 families were homeless, and property worth ten million dollars was burnt to ashes. Following very quickly after this disaster a destructive fire broke out at Boston U. S. A. This was attributed to the breaking of an electric-light wire, which fell across an ordinary telegraph wire used for electric clocks. Fire-engines, were telegraphed for from fifty miles round, but it was not until the finest part of the business section of the city was laid in ruins that the flames were got under control. Five million dollars is the estimated loss by this conflagration. During the same week the steamship *Santiago*, of Hull, was burned to the water's edge, on the way home from America, with a cargo of cotton and cattle and bacon and corn. The fifty-seven souls on board took to the boats not a moment too soon, and after drifting about all night, were rescued by the captain of an American vessel, who, seeing the lurid glare in the sky, had steamed thirty-three miles out of his course to the rescue. Besides this the head-quarters of the Salvation Army in London have been destroyed by fire; the Cambrian Mills, a large flannel factory at Llanidloes, has been burned to the ground, and on the same afternoon a terrible explosion of five tons of nitro-glycerine occurred at Oil City in America, killing three men and wrecking all the houses and barns in the neighbourhood. Three mammoth ice-houses were lifted 100ft. in the air and smashed into kindling wood, and cattle were killed 1,000 ft. away by the concussion.

—Mr. Arrol, on Dec. 4, was presented with the freedom of Dundee, in recognition of his services in the building of the Tay and Forth railway bridges. In acknowledging the honour, Mr. Arrol expressed his indebtedness to his engineers and workmen, explaining that two millions had been paid in wages in building these two bridges.

—News by last mail states that the intensely cold weather which prevails in England seems to be pretty general all over the Continent. The *Standard* correspondents at Vienna and Madrid allude to the severe weather that has set in at both capitals. The streets of Vienna are thickly covered with snow, and the tramcars have to use extra horses. The snowfall in the mountains has been very heavy. Intense cold weather has set in all over Spain. The thermometer has been five to six degrees (Centigrade) below zero in Madrid for the last three nights, and a great quantity of snow has fallen in the north and north-western provinces, where it lies deep even on the plains of Castile.

—Mr. Spurgeon's paper, the *Sword and the Trowel* has completed its twenty-fifth year, and begins its new series in a different wrapper.

—Dom Pedro, the deposed Emperor of Brazil, arrived at St. Vincent, Cape de Verde, at midnight on Friday, the 29th ult. The Emperor would give no information on the revolution,

but declared that he had been treated with kindness throughout. He has declined the offer of the King of Portugal to occupy the Necessidades Palace, and will take up his residence at the Hotel Braganza in Lisbon, as on former occasions.

—The widow re-marriage association of Rajahmundry has sent a lady delegate to the National Congress.

—Sriman Swami threatens the *Pioneer* with an action for libel, and claims as damages three lakhs of rupees.

—"The Fisk Jubilee Singers" announce that they will commence a short season at the Framjee Cowasjee Institute on Wednesday the 1st January. The vocalists who are coloured and are ten in number, will sing slave songs or "spirituals," which were composed and sung by the slaves of America before their emancipation. Their programme also includes a number of solos, quartettes and glees by modern composers. The company are on a tour round the world, and have recently completed a trip through Australasia.

—A Hawarden correspondent of a contemporary states that Mr. and Mrs. Gladstone had an extraordinary escape whilst on their journey from Hawarden to the Manchester conference. The special train in which the party travelled over the new Hawarden loop line had only passed under a stone bridge which carries the Mold road over the railway about an hour, when the structure collapsed and fell on the line.

—The season reports of the Bombay presidency during the past week are summarised in the following general remarks:—"Rain wanted for late crops in parts of the Deccan and Southern Maratha Country. Jowari in parts of Bijapur and late crops generally in one taluka of Nasik and Poona and in parts of Khandesh and Belgaum suffering for want of moisture. Jowari in two talukas of Poona blighted and in one of Sholapur diseased, and crops in one taluka of Upper Sind Frontier slightly damaged by locusts. Standing crops otherwise good except cotton in three talukas of Broach. Harvesting of early crops and sowing of late crops continue in several districts. Opium sowing progressing in Baroda. Fodder scarce in one taluka of Khandesh, Nasik and Dharwar. Agricultural stock poor in one taluka of Nasik."

—During the month of November 17,771,868 lbs. of cotton, valued at Rs. 45,71,974, was shipped from the port of Bombay.

—Heavy snow has fallen in the Badakshan and Chitral passes.

—The total number of deaths registered in Bombay during the week ending Tuesday, 24th December, 1889, was 444, being 91 more than the preceding week and 36 less than the week ending 18th December, 1888; 10 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 21; Brahmins, 19; Caste Hindus, 219; Hindu outcastes, 38; Mussulmans, 110; Parsees, 17; Jews 1; Native Christians, 7; Eurasians, 3; Europeans, 5; while the rate of mortality per 1,000 of the population was 23·16. There were 100 deaths from remittent fever, being the same as the last week, and 21 less than the corresponding week of last year. There were 2 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 3. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 75, 28, and 13 last week, against 81, 16, and 23, respectively, in the corresponding week in the last year. During the week 348 births were reported in the different districts.

—In the German Reichstag Herr Richter has expressed a desire to see the liquor traffic restricted, if not altogether stopped, in German colonies. It was replied that this traffic had already been absolutely forbidden in the Marshall Islands and the Bismark Archipelago, and steps had been taken in other places where practicable.

—The P. & O. Company's s. s. *Peninsular*, with the English mails of the 13th inst., left Aden for Bombay at 3 a.m. on Tuesday.

—The rate of exchange is now quoted at 1s. $4\frac{7}{8}$d.

NEWS BY TELEGRAPH.

London, December 20th: At a convention of Irish landowners held in Dublin, at which the Duke of Abercorn presided, it was resolved that a large increase in the number of occupying landowners was of the highest importance to the interests of the country. A resolution was also passed favouring a complete system of registration of title and advances to landlords to enable them to buy the tenants' interest.—Mr. Parnell, speaking at Liverpool yesterday, dwelt upon the injustice of landlords in Ireland, and said he expected an easy settlement of the questions between landlord and tenant. In view of present prospects, he said it would be madness for Irishmen to talk of physical force, or resort to rebellion and treason.—Mr. W. O'Brien will be released from prison to-day.—All railway projects in China have been abandoned. Political intrigues as well as popular opposition are said to have been the cause.

St. Petersburg, 20th: News has reached here of an explosion caused by the bursting of a shell in a great Artillery Magazine at Baku which became ignited and was demolished amid terriffic explosions. Four gunners were killed on the spot, and four injured.

Rio De Janeiro, 21st: The Provisional Government has issued a decree fixing the general elections for September next and the meeting of the Constituent Assembly for November. The Decree banishes Dom Pedro and family, as well as his late Premier. It recalls the grant made to the ex-Emperor and suspends the annual allowance to him.

London, 22nd: Dr. Lightfoot, Bishop of Durham, is dead.—A Portuguese South African Company has been formed with a capital of one million for the purpose of developing the Zambesi and Nyassa territories.—Reports have reached here of a slight mutiny among the soldiers in Rio de Janeiro and other signs of discontent in the capital and the provinces.

23rd: The English Press, discussing on the last British Note to Portugal regarding Nyassaland question, applaud the action of Lord Salisbury in the matter, and state that Portugal should be granted reasonable delay for reflection, as England feels confident of the justice of her cause. The Earl of Jersey has been appointed Paymaster General in succession to Earl Brownlow. The *Times* publishes a telegram declaring that Brazil is in a state of anarchy, and the situation there resembles that of France under the Commune.

Lisbon, 23rd: The Portuguese Press here have moderated their tone towards England. It is believed that the explanation of the Portuguese Government will satisfy England.

Zanzibar, 23rd: Mr. Stanley sails for Egypt about the 30th of December. The doctors in attendance on Emin Pasha consider it unsafe to remove him so soon, and he will consequently remain here for three weeks more.

Rio de Janeiro, 23rd: The Provisional Government has seized Dom Pedro's property.

London 24th: Mr. Spurgeon is lying seriously ill at Mentone of gout in the throat and knees.—An extensive subsidence has occurred at the San Andreas Mine in California. Sixteen miners have lost their lives.—The Ogilvie Milling Company of Winnipeg, the largest concern of the kind in Canada, has "cornered" all the wheat in Manitoba. It is alleged that the company obtained from the Government an intimation of the intention to propose an increase of the flour duty.—The Brazilian Government have issued a decree confiscating the property of the ex-Emperor, and forbidding his family from entering Brazil for two years.—The deaths are announced of Mr. Higgs, ex-Sheriff of London, and of Sir Joseph Heron, Town Clerk of Manchester and for fifty years prominently associated with municipal affairs in that city.

25th: The reports regarding anti-revolutionary riots in Rio de Janeiro have been confirmed. Serious fighting occurred in the streets from the 18th to 20th instant, when the troops quelled the disturbance.

St. Petersburg, 25th: The Czar is down with influenza.

Lisbon, 25th: The King of Portugal is suffering from influenza.

London, 26th: The number of deaths in Paris reported as the result of influenza is increasing. The Council of Health has been summoned to advise generally as to steps for dealing with the epidemic. The death is annouuced of Dr. Charles Mackay, LL.D., the poet. Abdur Rahman's relative, Babudil, has been appointed Governor of Afghan Turkestan, and the Anglophile Gholam Haider, Commander-in-Chief of the Afghan Army.

THE SCRIPTURE UNION

FOR CHILDREN AND YOUNG PEOPLE.

There will be a special gathering of the members of the above union in the Town Hall, Bombay, on Monday next at 4 o'clock, to which not only members but all young people are welcome. The union has increased by about one hundred members in Bombay during the year, but no doubt many more would be glad to join, and to read with the 400,000 members scattered throughout the world the same short portion of scripture selected for each day, if they knew about it.

All Sunday school teachers are invited to come to the gathering on Monday and to endeavour to swell the number from among their own Sunday school scholars, and to make the union known among their young friends.

I trust that many parents also will be able to come with their children on Monday.

JOHN M. MACDONALD,
Hon. Secretary.

C. M. House, Girgaum.

THE ANTI-OPIUM MEMORIAL.

FIFTH LIST OF MISSIONARIES WHO HAVE SIGNED.

Following the names of 307 already published, we give to-day the fifth list of missionaries who have signed the Memorial to the Emperor and Supreme Executive Council of China, expressing sympathy with them in their past efforts to suppress the opium trade, and emphasising "the importance of acting upon the opportunity presented in the year 1890, under the Additional Article of the Chefoo Agreement (ratified May 6th, 1886), to terminate that Article, and to secure the execution of a new treaty repealing the Tientsin Treaty, as far as it relates to opium, and also enacting the prohibition of the legalised importation of opium into China."

Earnest and unceasing prayer should now be offered by Christians throughout the world for the success of this effort.

J. B. Buttrick, Bangalore.
W. L. King, Bangalore.
C. H. Beer, Narsapur, Godavery District.
E. Marsden, Bangalore.
Joseph H. Garden, Madras.
Vincent W. Harcourt, Palamcottah.
E. Winkel, Mayaveram.
Fr. Mohn, Mayaveram.
Henry W. Hale, Shwaygyeen.
L. Gengnagel, Basrur, S. Canara.
A. Gordon Fraser, Raipur.
H. Risch, Basrur, S. Canara.
William Ashdown, Karad, Satara District.
Staff. Capt. Hunter, Salvation Army, Anand.
Major Grundy, Salvation Army, Ahmedabad.
Capt. Letton, Salvation Army, Ahmedabad.
Staff Capt. Greet, Salvation Army, Ahmedabad.
Capt. H. F. Burfoot, Salvation Army, Ahmedabad.
M. Schaible, Karkul, S. Canara.
T. Goetz, Karkul, S. Canara.
E. Chute, Janumpet, Deccan.
I. H. Hacker, Neyoor, South Travancore.
C. A. D'Silva, Kyankse, Burma.
H. U. Weitbrecht, Batala.
W. Brown, Jalandur.
C. W. Forman, Jalandur.
Egerton Corfield, Batala.
John E. Cummings, Henzada, Burma.
W. J. Price, Henzada, Burma.
William Carey Calder, Tharrawaddy, Burma.
A. Andrew, Chingleput.

(To be continued.)

NOTES FROM ELLICHPUR.

By way of appreciating the comfort and speed of railway facilities for travelling it is well sometimes to take a journey into a country district beyond the reach of railways.

In planning a trip to visit some friends at Ellichpur, in the Berars, the probable difficulty or unpleasantness of having to make the last thirty-two miles by road scarcely entered our minds, and indeed we experienced no difficulty at all, though we saw enough of what difficulties there might be to make us glad that we lived in the days of railroads and frequent travel. We left Amroati about mid-day in a well appointed private tonga with broad seats and good springs. It had been planned for us to get relays of bullocks, at intervals, so that nothing should hinder us from getting through as quickly as possible. Our first pair of bullocks proved a failure; the right-hand fellow altogether disapproved of the journey, for we had scarcely got clear of Amroati before he commenced to lie down. "*Uth, uth*," shouted the driver; the bullock was got up with difficulty, trotted on for a few minutes, and then lay down again. After this had gone on for some little time, our kind Amroati host and escort bargained with the driver of one of the many laden oxcarts going in the same direction to change bulls. The exchange was certainly to our benefit; we trotted along in fine style to the rhythm of the jingling bells of our own oxen and those behind till we reached the village of Bhugaon, about six miles out, when a fresh pair of bullocks was awaiting us.

The Berars strike us as we travel through, to be a very well cultivated tract of country, cotton fields ripe for picking, with here and there groups of pickers with their little snow-like heaps between the bushes. *Jowari* ready for, or in process of harvesting, fields of linseed with its bright blue blossoms, and herds of sleek, well-to-do cattle, all indicated comfort and prosperity. The Berars belong to the Nizam of Hyderabad, they were placed under the jurisdiction of the British Government on account of a debt owing by the Nizam, but now the debt is paid off, all the revenue above the expense of Government is paid to the Nizam, and yields him a good surplus.

Ellichpur was at one time a depót for European soldiers; now there are only a few native infantry in the place. It is an exceedingly pretty station, well-wooded with fine trees and clumps of bamboos, and bounded on the north by a fine range of hills. On one of these is situated Chikalda, a pretty little summer retreat about 20 miles from Ellichpur. The fortress of Gawilgarh is a prominent object on another hill close by. This fortress was besieged by the British in 1802. The Mussulmans who were defending it thought it impregnable, but finding that the foe was breaking their walls, turned and killed their women and children to prevent them falling into the hands of the British, and themselves escaped by an underground passage down a narrow defile. When the enemy got in they found a ghastly scene indeed. After all, it may have been the better fate for the poor victims.

Ellichpur is one of the principal towns in East Berar, and has been a mission station for some years. Rev. Albert Norton conducted an independent mission here for some time. This was continued after he left by the late Rev. J. W. Sibley, who afterwards joined the American Marathi Mission. It has been revived more recently by Rev. E. F. Ward from Burhanpur, under the name of the Pilgrim Faith Mission. It is noteworthy that all the missions in both East and West Berar (with one exception) are worked upon the principle of depending entirely upon the Lord for support, in much the same way as the work of George Muller at Bristol. These are the missions of Rev. Mark B. Fuller at Akola, Rev. Arnold Moore at Basim, and Rev. A. Norton on the Koorkoo hills. The exception mentioned above is that of the Free Church Mission at Amroati, in charge of a Native Pastor. These few missions by no means cover the whole of the country, but are, as it were, lights here and there in a very dark land.

Roman Catholics are apparently more aggressive in these parts than Protestant Christians. At Amroati they have a full force of French nuns and priests. At Amroati we met six nuns all walking out together. They appear to lay themselves out chiefly to get a hold on the few Europeans and Eurasians in these scattered communities, and afford the only available education that can be got for their children without sending them away from home.

The cheerful, happy home life of the mission party at Ellichpur was a great refreshment to our spirits. The roomy, plain, but scrupulously neat and clean bungalow with its bright and busy occupants reminded us of English farm-house life. Five or six little adopted waifs are loved and cared for with the children of the family. The reigning princess is *Imáni*, a laughing, rollicking baby of Mahomedan parentage, fifteen months old. We saw something of the mission work besides the Sabbath engagements as noted last week. Boys who belonged to the Sunday school *salaamed* us at every part of the station. Visiting some of their homes in the soldiers' quarters we came across the mother of a boy who had died quite recently. She told Miss Ranf with tears streaming down her cheeks, how he had prized the books he got at school, and how he had prayed to Jesus when he was sick. The mission party seemed to be welcomed and respectfully listened to everywhere that we accompanied them. At one place in the back streets behind the bazar we had an eager group of more than fifty, men, women and children, who listened earnestly to the Gospel story, sung and spoken. Among them was a faqir, who informed us at the close that *he* was the black people's *padri*.

Mr. Ward and his helpers devote a good deal of their time, especially during the hot season, to itinerating work among the Koorkoo race who inhabit the hill-country beyond Ellichpur. Together with Mr. Norton, who lives among them, Mr. Ward has done a good deal towards reducing their rude and primitive language to writing, and has gathered a vocabulary of about 1,200 words in common use, as well as the rudiments of the grammar. He has also translated, or rather paraphrased, a few simple Gospel stories such as the parable of the prodigal son. The Koorkoo language, however, expresses only the common animal needs of their primitive life. To teach them more perfectly the way of salvation it has been found necessary to draw very largely from the Hindi (a low dialect of which is understood and spoken by many of the tribe) so that although this vocabulary and grammar will be useful for pioneer workers, it is thought to be scarcely worth while to try to create a Koorkoo literature, but rather to aim at eventually educating the people in the Hindi tongue.

H. S. D.

THE PARABLE OF THE DIAMONDS.

A friend of mine has some diamonds. He tells me that if he sets these diamonds out in the strong sunlight for a time, and then removes them into a dark room, they will shine brilliantly even amidst the darkness. But after a little while this brilliance becomes dim, and finally goes out altogether. The precious stones must be taken into the sunshine again if they are to be seen in the gloom. And is not this a parable of the life of Christians? God calls them His "Jewels;" and if their Divine lustre is to be seen amidst the darkness of the world, they must often seek to look upon the face of the Sun of Righteousnes. If they are careless about this, their brightness will soon grow dim; but if they are faithful that brightness shall be constantly renewed. We may learn lessons from diamonds, but no Christian ought to possess them; they should be sold and the proceeds cast into the Lord's treasury.

"THOU SHALT KNOW HEREAFTER."

"I never let bairns or fools see my pictures until they are done," said a Scotch artist once, quoting a familiar proverb of his countrymen. There is much truth in this reply that we bairns ought to remember, when we sadly play the fool in regard to God's providential dealings with us. With childlike impatience we so often demand to know why we pass through this experience or endure that bereavement; we are never willing to wait until God's work is complete. As no artist is willing to have judgment passed upon a painting or statue until the work is finished, so our Heavenly Teacher bids us in patience possess our souls. "What I do, thou knowest not now, but thou shalt know hereafter." The half-finished marble cannot tell the grandeur of the sculptor's conception. The canvass but half completed has no tongue to describe the ideal in the artist's mind. The beginnings of our experiences cannot exhibit the fulness of God's plans towards us. We must wait to see God's grandest purposes, instead of growing impatient and looking at our calendars and clock and crying, "O Lord, how long?" We should remember that a "thousand years in God's sight are but as yesterday, when it is passed, and as a watch in the night." This world is as a preparatory school in which character is on the easel or under the chisel; the exhibition time will come after a while. In the other world we shall see all the colouring, the exquisite forms that the Great Artist has been making in this time. God's hand lays on the dark colours, very often his chisel may cut deep, yet we should be patient in waiting for the fulfillment of the divine plan, remembering that no trial is joyous, but grievous, nevertheless *afterwards*, it may work out the peaceable fruits of righteousness and an eternal weight of glory.—*Rocky Mountain Christian Advocate.*

Who can tell the value of a smile? It costs the giver nothing; it is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns malice to love, revenge to kindness, and paves the darkest path with gems of sunlight.

INTERNATIONAL BIBLE STUDY.

FIRST QUARTER, 1890. LESSON I.

Sunday, January 5th. Luke, i. 5-17.

SUBJECT :—The Forerunner announced.

Golden Text.—Behold I will send my messenger before my face and he shall prepare my way before me. Mal. iii. 1.

The Gospel of Luke is chosen as the subject of the International Scripture Lessons for the coming year. Each Gospel has its own distinctive features, which have been happily summarised as follows:—Matthew presents the Saviour as Son and Lord according to promise; Mark, as the One who meets man's need; Luke, as the Son of Man, in His service amongst men; and John as the Son of God, in the moral glory of His person and ways.

Luke in portraying the Son of Man in His service among men, "gives us a detailed account of His human nature, and," says Dr. Pentecost, "we see Him linked, not to Abraham and David, but His kinship to Man, as such, is seen, and His descent from Adam is brought before us. He is not here Messiah, but the Son of Man, the Saviour of the world. In all this Gospel we find Christ in His broad human relationship. His Kingly character does not so much appear as His great human heart. He is "the Friend of publicans and sinners" (vii; xv). He manifests God's love to the lost sheep, and to the prodigal sinner who had gone into a far country. In Matthew He is kin to them that are nigh; in Luke, to them that are far off. Indeed, we see Him entering into the world here in the midst of Gentile conditions, at the time of the taxing, during the reign of a Gentile power, etc. In Matthew we read of a certain king who made a marriage for his son" (xxii. 1.) In Luke the same parable is given with this formula, "a certain man made a great supper," etc. (xiv. 16). In Matthew it is the Kingdom of heaven," which is the formulation of the Jewish idea; in Luke it is the Kingdom of God," which is the universal idea. The former designation is peculiar to Matthew; the latter while it occasionally appears in Matthew, is lifted into great and conspicuous prominence in Luke. Luke is the first to bring out the fact that the supercription on the cross was written in the Greek and Latin as well as in the Hebrew, as if to certify the universality of the atonement. This fact does not appear in Matthew, as it is foreign to the author's purpose; and his Gospel, too, is a presentation of the Saviour in His universal character. It seems also peculiarly meet that this Gospel to the world, to universal man, should be written by a Gentile, and not a Jew.

"The proper symbol for the Gospel of Luke is the MAN, as a type of Christ's broad human relations." The Gospel of Luke is the only one which gives the story of the birth of John the Baptist. In many of its main features it is akin to the histories of the old testament which relate the births of Isaac, Samson and Samuel. It was announced by the appearance of an angel as in the case of Isaac and Samson, and was of a child of special promise in answer to prayer as in the case of Samuel.

Zacharias and his wife were good people in all the relations of life, "walking in all the commandments and ordinances of the Lord blameless." They were in the legitimate ordering of the Levites. In the 1 Chron xxiv. chapter we have an account of the ordering of the priesthood. That each family of the descendants of Aaron should be properly represented in the service of the temple the chief men were taken, and it was decided by lot which of them should come in turn. The eighth lot fell to Abijah, whose lineal descendant and successor was Zacharias, and whose wife was of the daughters of Aaron. Outwardly they were blameless.

They were also "righteous before God," thus they were in a condition in which the Lord could use them for the carrying out of His mighty purposes. God cannot use people effectually in His service without these two conditions, the outward—right living; and the inward—heart rightness in His sight. When our hearts are cleansed through the blood of Christ, and our lives are lived in conformity with the teachings of the Word of God, there is no limit to how far the Lord may condescend to use us in carrying out His purposes in the world, and in promoting the coming of His glorious Kingdom.

Officiating in the temple in the order of his course where it was his duty to burn incense before the Lord (1 Chron. xxiii, 13), Zacharias saw an angel of the Lord, and was troubled. But the angel said unto him "fear not." Zacharias must have feared some great calamity was about to befall him. He did not know that the prayers of a life-time were about to be answered and that God was going to give him a son in his old age as He gave Isaac to Abraham.

The earthly kingdom of the Jews was about to fall to pieces and the beginnings of the kingdom of the Son of God to appear. A new dispensation was to be ushered in. The Son of God was about to come into the world to suffer and to die, to be the Sacrifice for all time, as the Jewish sacrifices were about to be abolished; and the child, whose birth was here foretold by the angel, was, in the fulfilment of scripture, to be the messenger to prepare the way of the Lord, and to preach repentance from sin as an indispensable pre-requisite to receiving the Kingdom. The coming of this messenger was foretold by the prophet Isaiah, as the "Voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isaiah xl. 3-8).

The angel told Zacharias of the joy and gladness that the birth of this child should bring; that his name was to be called John (meaning the grace or gift of God); he was to drink neither wine nor strong drink, but to be filled with the Holy Spirit from his earliest infancy. Thus he was to be a wonderful child, and to do wonderful things, to prepare the way of the Lord in the spirit and power of Elias, and to make ready a people prepared for the Lord.

BIBLE ARITHMETIC.

ADDITION.—Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, and to brotherly kindness, charity. (2 Peter i. 5-7.)

SUBTRACTION.—Laying aside, all malice, and all guile, and hypocrisies, and envies, and all evil speakings . . . . desire the sincere milk of the Word, that ye may grow thereby. (1 Peter ii. 1, 2.)

MULTIPLICATION.—"Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." (2 Peter i. 2.)

"He that ministereth seed to the sower doth minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." (2 Cor. ix. 10.)

DIVISION.—"Come out from among them and be separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." (2 Cor. vi. 17, 18.)

RULE OF THREE.—"Now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. xiii. 13.)

THINGS GOOD TO KEEP.

Keep thy heart with all diligence; for out of it are the issues of life.

Keep thy tongue from evil, and thy lips from speaking guile.

Keep thee far from a false matter.

He that keepeth his mouth keepeth his life.

Take heed to thyself, and keep thy soul diligently.

Little children, keep yourselves from idols.

My son, keep thy father's commandments.

My son, keep sound wisdom and discretion.

Remember the Sabbath day, to keep it holy.

Keep yourselves in the love of God.

Blessed are they that hear the Word of God, and keep it.

"ALL THE DAY LONG."

"I have been annoyed all the day long." "I have been kept by the bedside of my sick child all the day long." "I have been interrupted by callers all the day long." "I have been waiting for the coming of a friend all the day." "I have been happy as a bird all the day long."

How frequent are such expressions. Did the Lord ever use such a phrase? Hear Him: "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him *all the day long*." (Deut. xxxiii: 12) What He promised Benjamin He has fulfilled to many Benjamins.

Have we any duty in the case? "Be thou in the fear of the Lord *all the day long*." (Proverbs xxxiii: 17.) "Thou art the God of my salvation. On thee do I wait *all the day*." (Ps. xxv: 5.)

What about praising God and testifying for Him? "My mouth shall show forth thy righteousness and thy salvation *all the day*." (Ps. lxxi: 15.)

What about our happiness? "In thy name shall they rejoice *all the day*." (Ps. lxxxix: 16.)

What about our thoughts? "O how I love thy law! it is my meditation *all the day*." (Ps. cxix: 97.)

BOMBAY MISSION SCHOOL CELEBRATIONS.

The Native Schools of the American Marathi Mission under the care of Rev. E. S. and Mrs. Hume had their annual exhibition on Friday afternoon in the church belonging to the mission in Bhendi Bazaar. The recitations and singing were very creditable and the appearance and behaviour of the children showed that the efficiency of these schools is being well maintained.

The schools connected with the Girgaum C. M. S. Church went to Bhandoop on Saturday for their annual picnic. These schools were the English Sunday and Day schools, Miss Crittall's school and the boys of the Robert Money Institution. A company of visitors and friends went with them, and spent a most enjoyable day.

On Saturday afternoon the 21st instant, that part of the Methodist School work in Bombay under the special charge of Miss Sunderbai Powar had its annual prize-giving in the Methodist Church, Grant Road. Rev. J. E. Robinson presided, while the boys went through their exercises, repeated dialogues, and answered questions. One boy repeated the Ten Commandments. Miss Millett presented the prizes, which consisted of books in the case of the principal school, and pieces of cloth in the other, which was a mixed school of low caste children, all of whom, however, were decently clothed for the occasion. Mr. Robinson explained that Miss Powar is continuing the work in this direction originated by Rev. W. W. Bruere, who was obliged to return to America a few months ago on account of ill-health. The high caste girl's school which Miss Powar teaches had their little féte to themselves in their own school on Monday, when Mr. Robinson and a small party of visitors attended. Mr. Robinson gave an address on the origin of Christmas, and the children sang some Marathi hymns very nicely.

The children of the other schools connected with the Methodist Mission had their féte on Monday. The prizes were given at their respective schools in the morning, and at 4 p. m. they assembled at the Church in Grant Road, where, under the leader-ship of Rev. W. E. Robbins they recited, sang, and repeated dialogues, some of which were of a very lively character. After this part of the entertainment was concluded the children adjourned to the compound where a large quantity of fruit and *methai* was distributed.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Incumbents: Rev. R. A. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8 Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

SPECIAL MEETINGS IN ENGLISH.

To-night, at 8 o'clock, and every night this month, at the General Assembly's Institution, Kalbadevi, Bombay. All are welcome.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

The Bombay Guardian,

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SATURDAY, DECEMBER 28TH, 1889.

NOTES AND COMMENTS.

"I will go in the strength of the Lord."

The old year is drawing to its close, and receding from us into the dim vista of the past, whilst the New Year opens out before us, bright and fresh and full of promise. At this season we are all apt to take many a glance backward and forward as we think of the months through which we have travelled, and those lying before our coming feet. What has the old year brought us? Many a blessing, many a victory for Christ, many a time of blessed realisation of the approval and smile of our God, many a disappointment through which we afterwards saw the shining of His face, many a deep soul-lesson of which we shall only in eternity know the worth. As we recall the changing scenes through which we have passed, the testimony of our hearts is "He hath done all things well." What will the New Year bring? Will 1890 usher in the coming of our King whose right it is to reign, and for whom we are looking to return quickly to His promised possession? Will it be that before this opening year has sped its course, our eyes will be beholding the King in His beauty, our opportunities for service on earth for ever at an end? We cannot tell. Only this we know, He has said, "Surely I come quickly." Let us arise to brighter shining and more earnest work than ever before, for the time is short.

There is very much land still to be possessed. Many have been the souls won to Christ from India's millions during the past year, many have been the dark places of the earth illumined this year for the first time by rays of Gospel light. Praise God for the victories. But very much remains to be done. Many have heard the Gospel message and turned coldly away. Their hearts are deaf to God's message, their eyes blind to the beauty of Christ. Truly there are giants in the land, and their walled cities are very strong, but the all-conquering Name of Jesus shall yet prevail. Let us boldly go forward for greater victories—still trusting in the old simple Gospel message which we have to proclaim—for in the Saviour's name, and by His mighty power alone "we be well able to overcome."

The English *War Cry* for December 7th contains an affecting account of a visit paid by about twenty of the Staff Council of the Salvation Army to the bedside of Mrs. Booth. The Staff Council consists of about four hundred officers. Since it was manifestly impossible that the whole could be received by Mrs. Booth in her prostrate and suffering condition, a delegation was appointed, consisting, so far as possible, of representatives from each department, which should represent the entire Council, and which should comprise, so far as possible, those oldest fellow-soldiers whose long comradeship made it especially fitting that they should have this opportunity of a look and word from the beloved leader whom they will, in all human probability, meet next on the golden streets of Heaven. At first Mrs. Booth could only cover her face with her handkerchief and weep silently, but as one of her visitors found a voice to pray amid choking sobs, she gained calmness, and Commissioner Howard recapitulated the resolutions which had been arrived at by the important council meeting just held, of which the third ran as follows:—"We have determined that henceforth we must and shall, to an extent never attained before, on every detail and in every department, bring to bear the whole force of our personal spiritual life. That is, that there must be no distinction between the spirit in which we transact business and that in which we conduct a holiness meeting, and that we must rise up to this as never before, so that whatsoever we do, whether we preach, or pray, or write letters, or administer departmental business, we must and will, more than ever, do all in the name of the Lord Jesus, and in the power of the Holy Ghost."

Mrs. Booth said that she had, during her two years of isolation, reconsidered and thought over the lines on which the work of the Army had been conducted, and she could not see a better way which would accomplish the end they had in view than that which had been pursued. She continued, "The Lord has also shown me very clearly lately that while in its essentials our body—even though there may be upon it excrescences and outward deformities—keeps itself pure, all the forces of hell *must* be arrayed against it. If the forces of evil and the forces of good are, as almost all Godly people agree, culminating for the last, great struggle, then we must expect opposition. The wonder is that we do not receive far more than we do! . . . . . I thank God that notwithstanding all the defects and imperfections I see in my life and work, as I look back upon them from this bed, I can say that by His grace I have always kept the interests of His Kingdom first, and have never withheld anything He required of me in order to help forward the salvation of the world. And my prayer for all of you is that you may be able, when you come as near the end, to say the same."

News by telegram within the last few days brings the intelligence that Mrs. Booth is now nearing the confines of the eternal world. A wire to the head-quarters of the S. A. in Bombay on Thursday night says, "expecting immediate promotion to glory."

It is a blessed thing to trust the Lord for temporal as well as spiritual needs, and to deny ourselves out of love to Him. A letter

lies before us, just to hand, from an earnest faith missionary who has proved this. The members of this family decided not to provide anything for themselves by way of festivities or dainties for Christmas time, but to spend all their pice in clothing for the poor of their large and needy district. But the Lord did not suffer them to lack any good thing themselves. The Chief Commissioner of the station sent them a very large fruit cake, a plum pudding, a piece of mutton, several Bombay plaintains, and some biscuits. Another friend sent cake and sweets. Thus their Christmas table was well supplied.

The West Indian Native Christian Union is holding a series of religious meetings at this time in Bombay. To-morrow, Sunday, a United Communion Service will he held in the Ambroli Free Church at 7 p. m. On Monday at 7-30 a. m. the concluding session will be held in the General Assembly's Institution, Kalbadevi, when the subject will be Personal Religion. We hope to give some report of all these meetings in our next issue.

The Hungarian Government has for some time past had its attention drawn to the shameful fact that European traders in vice draw large numbers of their victims from its towns and villages. Early in 1888 the Hungarian Consuls in the various European capitals had instructions to keep a careful watch upon the traffickers. The English "Gospel Purity Association" thereupon sent information to Count Kalnoky, the Austro-Hungarian Minister of Foreign affairs, as to the numbers of these poor girls brought to India, and recommended him to add Madras, Bombay and Calcutta, to the list of places to be put under surveillance. We are now informed that an agent of the Hungarian Government is on his way to this country with a view to investigate the matter, and get the aid of the Police authoties here in bringing these wicked traffickers to justice. Thank the Lord for every fresh move in this direction. It is not long since that we were informed of an entirely fresh consignment of these unfortunate girls being brought to Bombay.

We learn that Rev. A. W. Prautch Umerkhadi, Bombay, has some copies remaining of the excellent books to which we called attention three weeks ago, *viz.*, "Fishers of Men; or practical hints to those who would win souls" (price Rs. 3 by post); and "Faith Papers" (price R. 1. 13 ans. by post). They would do excellently in some cases as presents.

A remarkable article on the "Missing element of evangelical preaching" appears in the London *Christian* from the pen of its editor, which we believe voices the unspoken conviction of many hearts at the present time. The Kingship of Christ, the Gospel as the good tidings of the reign of God, is the point which Mr. Morgan feels is too little insisted upon in present day preaching. He says, "The history of man is intelligible only in the light of the Kingdom of God. It is the story of a kingdom committed to man in Adam—lost by him to Satan—recovered by the second Adam, "through grief and pain extreme,"—and with infinite increase of majesty and glory rendered back by man in Christ to God (1 Cor. xv.) . . . . . The definition of the Gospel as "Salvation for lost and ruined sinners through Jesus Christ, and Him crucified," leaves out its backbone, the Kingdom of God, unless, indeed, it be remembered that Jesus Christ is Jesus the Anointed King. The Gospel of Christ is the Gospel of God's Kingdom and His King. The Apostle terms it, "The Good Tidings of the Glory of the blessed God." The creature is blessed when and only when God is glorified. This conception of the Gospel deserves the earnest study of all its preachers. Not forgetting also the sublime prophecy of Daniel vii. 27—'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey Him.'

MORE LIGHT UPON THE PATNA CASE.

The futility of the Indian Official Secrets Act Illustrated.

Notwithstanding that this paragraph is a violation of the Official Secrets Act, we take the responsibility of warning the Government of India against accepting a private police report on the affidavits made in the Patna case by the mother and uncle of Luchminia on May 20th, 1889. Those affidavits, many of our readers will remember, were voluntarily made, and in them the mother and uncle solemnly declare that the evidence which they gave in Collector Quinn's court at Patna was false, and given under fear of fatal violence from Radakissen and their caste people. As these affidavits left the Government of India no excuse for not intervening to save Luchminia from the dreadful fate to which she had been unjustly condemned, Col. Wise, Acting Commissioner of Police, Bombay, called on the Editor of the *Bombay Guardian* on July 15th last, under instructions from the Government, as he said, to enquire concerning the affidavits. He was readily given full information showing the *bona fide* circumstances under which those documents were made. The enquiry appears shortly after to have passed out of the hands of the Bombay police into those of Patna and Gaya, and has resulted in a lying private official report in which it is stated that the affidavits were procured by Luchminia's friends by bribery. What further depth of infamy will be reached in this case, time will reveal; but neither the Official Secrets Act nor any other thing in earth or hell will prevent us from throwing light upon the tortuous ways of darkness. Perhaps it is calculated that the secret report in question will be valuable to publish with other papers on the case if they should be called for in Parliament. We therefore take time by the forelock, and warn all whom it may concern that this latest official fraud is blown upon. The Government of India and their subordinates would spare themselves a large amount of trouble, and save British rule from much disgrace, if they would act righteously, and not rely upon a penal enactment to prevent deeds that will not stand the light from being proclaimed upon the housetops.

CUTTING DOWN THE TREES: OR, SEPARATION FROM GOD.

By Mrs. C. H. Spurgeon.

During the first five years of our residence at Westwood, we allowed the undisturbed growth of the trees and shrubs in the garden. Everywhere the plantations had grown at their own sweet will, and developed an enormous amount of life and vigour. These charming neighbours soon completely surrounded and shut us in, and the splendid view we had at first enjoyed was now entirely hidden from us.

We awoke to the fact as from a dream. Where were the distant, but beautifully distinct, Surrey hills? Where was the lovely stretch of landscape? Where the ever-varying play of light and shade on all the nearer fields and meadows, and the changeful beauty of the far-off Downs and open country? They were all there truly, but they were effectually concealed from our eyes.

"How could you have permitted this invasion of your once cherished privilege?" some reader asks. Well, the trees worked subtly, you see; they grew leaf by leaf, twig by twig, so noiselessly, so gradually, that we took no note of their encroachments till the thick barrier was formed, and our glorious view was hidden; and I must confess, also, that the Master of "Westwood," though a decided Liberal in politics, leans terribly to Conservatism in his own garden, and deems it almost a sacrilege to use knife or axe.

So, even when we became aware of our enclosed condition, no small amount of coaxing and persuasion was required to induce him to allow the first gap to be made in the green barrier; and I verily think that the passage of the saw through those tree-trunks, and the down-crashing of the severed branches, brought for the moment positive physical pain to his sensitive heart!

But, oh! when the sacrifice was once accomplished, and an exqnisite gem of a picture was revealed through a framework of verdure, with what exclamations of delight did he welcome the beautiful result, and with what readiness did he admit the neçessity for like painful but decisive measures throughout our small domain! This first grand and successful venture of mine, this onslaught against the aggressive vegetable kingdom, was made on the dear Pastor's birthday, and such a victory did I achieve, so charmed was he with the conqueror's spoils, that he henceforth began to wage war on his own account. Now, pleasing prospects meet one at every turn; some of the trees that remain are taught to lend themselves to frame-making in the most charming manner, and through these lovely loopholes we look across miles of hill and dale, while the larger part of our battlements of living green has been sufficiently demolished to throw open again the magnificent view which makes our Hill of Beulah into a true "Delectable Mountain."

Now this is a little bit of very common-place experience, but is there not a lesson here for a willing heart to learn?

Is it not just in this way that, by ignorance or unwatchfulness, we often allow earthly cares, perhaps worldly enjoyments, to grow up so thick and fast around our life, that we are at last fatally surrounded by them, and the glorious outlook, which faith should enjoy from the windows of our soul, is blocked and almost forgotten. I have said that the trees grew but slowly, —it was only a leaf at a time, and I fear it is often thus that we let our spiritual enemies steal upon us. A *little* conformity to worldly ways and fashions, an occasional divergence from that narrow path which is the only safe road for Christ's followers, a small concession to that selfishness which so frequently urges disobedience to our Lord's commands, sinful habits unchecked, the hour of prayer neglected—ah! how these things grow, grow softly, stealthily, but, oh, so surely, till the soul is shut in, and the light of God's countenance is shut out, and darkness and misery are the sure result!

How pitiful is the state of an encumbered and hedged-up Christian! How great is his loss! How sorrowful his indifference! How unhealthy his condition! You can imagine some one coming to see us when we were surrounded as I have tried to describe, and saying, "Do you know what folly you are guilty of in letting these trees grow so thickly? How can you allow yourselves to be deprived of that prospect which is the chief joy of your residence on the hill?"

You have seen other believers walking in the light, rejoicing in their God, steadfast in the faith, while you have felt gloomy, overshadowed, depressed, unable to lift up your eyes to the hills from whence cometh your help. And why? It cannot be that God's love has changed, or that His mercy is clean gone for ever? No, the precious promises are there, like green pastures, and the sweet influences of the Spirit, like still waters; all the great and glorious things that accompany salvation are spread out before you in their fairest reality and truth; but, alas! you cannot enjoy them; you are shut in, encompassed; you are well-nigh stifled by the deadly growth of some sin, or habit, or indulgence, which you have, through ignorance or sloth, allowed to develop itself into a screen between your soul and heavenly joys. It is with you as the prophet so sternly says of the Jews: "Your iniquities have separated between you and your God, and your sins have hid His face from you."

Now, what are you going to do? Let the trees grow higher and denser, and your soul-domain become more darkened and desolate? Forget the lovely vision of the "things eternal" that your faith used to rejoice in, and content yourself with earthly shadow, in lieu of Heaven's sunshine? No—a thousand times, no—if you are indeed a child of God; but the rather will you arise, and utterly destroy all that dares to exalt itself against God in your heart, and cry to the Strong for strength to make the clearance complete and enduring.

You will ask your Lord to show you all that is contrary to His will in you, and then solemnly and honestly you will give it up, *whatever it may be.* You will take the axe of holy resolution, and cut the barrier down; even though it be some darling sin which looks innocent and fair, some beautiful earthly thing which has woven itself into your inmost nature. All, all must be torn away before the light of God's favour can shine into your heart again, or the eyes of your soul can look unhindered across the valley, and gaze upon the glory-land beyond.

And, dear friend, do not hesitate, DO IT NOW. "The Lord is able to give thee much more than this." Thou dost but cut down and surrender that which would harm thee, and work thee incalculable mischief; and while thou art thus engaged, behold! before thee opens a vista of "joy unspeakable and full of glory;" the sweet gales of grace refresh thy tired spirit, and thy emancipated soul suns itself in the Father's love, the Saviour's grace, and the Spirit's comfort. Will not this entice thee? Doth not this suffice thee?

THE TEMPERANCE MOVEMENT IN INDIA.

STATEMENT BY THE REV. THOMAS EVANS.

Rev. Thomas Evans, the apostle of Temperance in India, being now in Bombay on his winter campaign of Temperance work, has favoured us with his views on this important question.

Some twenty years ago or less he says, it was not considered necessary to organize a Temperance crusade for the good of the people of India. True, drinking more or less, was indulged in, but as a rule it was confined to the lower classes, and even many of them were then content with the mild use of *toddy* and other drinks which were not highly charged with alcohol.

But now all this is sadly changed, for the indulgence in spirits has of late rapidly spread among all classes and creeds. Mr. Evans finds this to be the case, in degree, in all the places he visits. In the Punjab the traffic finds its chief promoters in the higher ranks of life. At Agra he found that the principal dealers in strong drink are men of riches, who are the most liberal customers of even the European spirit dealers in the place.

A BAD SIGN.

Years ago no respectable Hindu or Mahomedan would dream of degrading their social status by having any share in the manufacture, or sale of liquor, a work which was left to the lowest castes, such as Pasees, Kulwars, and Abdars. But now it is not so. This year at Lucknow the contractors for the liquor supply of the city are Brahmins and Chutries, who have bought the privilege of the traffic over the heads of the low caste Kulwars, by paying Rs. 63,000 for it, or Rs. 13,000 in excess of what the others paid the year before.

In Allahabad the largest contractor for liquor is a holy (?) Brahmin and the same down-grade process in this matter is going on more or less all the country over. This removes a strong obstacle to general indulgence in liquor, as it is now thought to be a *respectable* trade. The former stigma which acted as a check is removed, and now the higher ranks say,—"If it is not wrong for Brahmins to trade in drink it cannot be wrong for Brahmins to use it."

Now mark—says Mr. Evans—How has this been brought about? Partly by the relaxation of caste rules, partly by a foolish fancy to be *English like!*, partly through the fact that the reduction of price (through out stills) has made spirit drinking popular; but chiefly from the fact that the Government being so closely and officially connected with the traffic, has given it a kind of eclat and an air of respectability under the gloss of which *Sirkari* glory the people think it no shame to indulge. The liquor sellers often say, that they are Government servants, and that they hold the "*Sirkar's Hookam*" and sanction to sell all they possibly can. Mr. Evans naturally asks—"Is not this a sad reproach on Christian Government."

Another fact which Mr. Evans has ascertained is that while years ago native marriages were celebrated by presenting rose water, *pan*, sweets and sherbet to the guests, now it has become a common practice to supply them with strong drink, and scenes of sad debauchery are witnessed where sobriety reigned before.

Further, until lately the sale of liquor was never seen at *melas i. e.* religious festivals. But now the liquor trafficker plys his vile business in the midst of the crowds who come to worship their gods, and they are tempted to indulge to excess in that which results in no end of evil both to those who drink, and to others who attend the festivals.

It will be seen from the foregoing that the reform which the Anglo-Indian Temperance Association and other organizations are endeavouring to realise richly deserves the sympathy and support of all who are interested in the regeneration of India. Not that we think that sobriety alone will save the people, but certainly this social reform is a step forward towards still better and greater results. We find it hard, and often discouraging, to do good to a sober and stolid people in this land, but if, in addition, we are to have the curse of drunkenness and morbid dissipation to contend with, the task of regenerating India will become doubly difficult. Mr. Evans insists upon the importance of all Christians in India, and emphatically all preachers and teachers of the Word of God, being an example to all around them in totally abstaining from the use of all intoxicants—a duty as patent as it is imperative.

CHRISTMAS NIGHT AT THE SEAMEN'S REST.

About eighty sailors and their friends celebrated Christmas at the Seamen's Rest, Prince's Dock, Bombay. They met about seven, and after singing several hymns sat down to a good dinner. Following dinner, Mr. James Morris (through whose kindness the feast was provided) took the chair and, when a duet had been sung by two ladies, called upon Mr. Grenon, the Superintendent of the Rest, to give an address.

Mr. Grenon spoke of the birth of Christ and what it meant for mankind, closing with an earnest appeal to the men to decide for Christ.

Rev. J. E. Robinson spoke of the shepherds bringing their gifts to Christ while cradled in the manger, and told the men that if they wanted to be kuown as followers of Christ they must make a definite stand for Him.

A sea captain, speaking to the sailors, and for them, expressed his thankfulness for such a place as the Seamen's Rest where they could have a home from home and hear the truths of the Gospel.

Mr. Morris in closing, said that he and other friends in the room had much sympathy for the sailors. If it were not for the sailors that would not be able to get home again. Ploughing the ocean in winter's cold and broiling heat, and separated from their families for six months at a time, sailors deserved their sympathy. When in Bombay they would always find a home and a warm friend in Mr. Grenon at the Seamen's Rest.

The meeting having concluded, a bran pie was brought forward containing a present for everybody, the contents of which had been donated by a number of friends, and gave great satisfaction.

CHRISTMAS EVE AT COLABA.

A very pleasant gathering was held on Christmas eve at the Temperance Hall, Colaba, where at the kind invitation of Mrs. Briggs, a good number of soldiers, a few sailors and other friends had assembled. After tea, short addresses were given by various friends, including Rev. J. E. Robinson who presided, Mr. James Morris, Dr. Foy (son of Mr. Foy of Cawnpore) Rev. A. W. Prautch, some lady officers of the Salvation Army, and others. The addresses were interspersed with some good singing, solos, quartettes &c, and altogether a pleasant and profitable time was spent, forming a great contrast to the scenes of drunkenness that were being enacted on that evening at the Colaba barracks. Returning from Mrs. Briggs' on Christmas eve, a member of the *Guardian* staff travelled with a sergeant of the Gloster Regiment who said he had come out of barracks on purpose to get away from the drunken revelry that was going on there.

—One of Mr. Moody's favourite principles is, that it is far better to set others to work than to try to do all the work oneself.

WALLACE J. GLADWIN IN AMERICA.

My mission evangelism is well received (writes Mr. Gladwin in the *India Watchman*) and I find all the work I can do and more. This is bringing forth practical fruit. Numbers are inquiring as to the mission fields, and much is being done that will lead to future work and workers for Asia. The *Missionary conviction* seizes people during our meetings;—this is the Spirit's call to love and pray for our work, and to go or give as God may lead. A young lady asked me a few questions about India just out of passing curiosity. As I more than answered her questions, I saw the conviction laying hold upon her mind. My next lecture she refused to attend, saying that she was afraid she would have to become a Missionary if she heard any more about it! In a Chicago Church an earnest worker sat just before me listening carefully. As I told of the condition of the women of India, her face showed an increasing sympathy, deepening toward the close to a look of positive anxiety. I did not see her afterward, but I hope to meet her on "India's coral strand."

Though the text, "The Lord tempers the wind to the shorn lamb," is not in the Bible, yet it often proves true. The way has opened for me to escape the extreme cold of the North. By an arrangement of Bro. M. H. Nichols, who laboured some years in India, I am to spend December and January lecturing in Southern California, where snow is almost unknown.

While labouring to awaken more missionary zeal and consecration among Christians on this side of the world, I remember with regret how many Christians there are in India who do not feel and pray and toil as they should for the salvation of the heathen around them. On both sides of the world, *Oh Lord, revive thy work!*

POONA Y. M. C. A.

A Poona correspondent writes:—"The members of the Y. M. C. A. here are making special efforts this year to reach the poorer classes. The Lord has put it into the hearts of these Christian workers, at this Christmas-tide, to 'send portions unto them for whom nothing is prepared.' A touching incident occurred yesterday, while one of the young men was visiting the poor, to ascertain who amongst them would be willing to receive a Christmas gift in the way of nourishing food. An old man, when asked if he had any objection, burst into tears, and replied: 'My wife and I have just been praying that the Lord would put it into somebody's heart to come and help us at this time.' Here we have a fulfilment of that sweet promise 'while they are yet speaking, I will hear.' A treat for the children is being arranged for tomorrow (26th) in the Pensioners' School, when gifts of serviceable dress pieces and other useful articles will be presented to the boys and girls. There is much work to be done in this city—needy cases on every side, with very few helpers. Will you pray for Poona?"

—"There is a thing I am more afraid of than everlasting fire. What is it? It is this, that somebody there should say to me: 'You brought me here. You were my tempter. If it had not been for you I would never have come to this place of torment.' May God save you and me, my friends, from ever having that flung in our teeth."

Correspondence.

NATIVE CHRISTIAN CHURCH AT VADASERY.

To the Editor of the "Bombay Guardian."

RESPECTED SIR,—We are converts from Hinduism to Christianity, and belong to the London Missionary Society in Travancore.

We, on account of embracing the Christian religion, are enduring great persecutions for a number of years both at the hands of our own class of people and the officers of the Travancore State. But it is a pure mercy that we are kept in faith in the Lord our Saviour.

We hold our Divine Service in a small Reading Room in our place erected by our Nagercoil Christian brethren, and the place being very insufficient we intend building a Church, and with that view purchased with the greatest difficulty a piece of land adjoining the rooms.

We requested Rev. J. Duthie before he left this country for England on furlough, to lay the foundation, but he said he could not begin it without having money ready at hand.

We live among so many hundreds of Hindus, and believe many among them will be greatly benefitted by our worshiping the true God.

We therefore beg you will pity the poor Christian brethren and help us with anything that lies in your power towards the erection of the Church.

If you like to send any help, please send it to Rev. A. Thompson, now in charge of the Mission.

We remain,
Yours very obediently,
V. SATHIADASAN.
A. ARULANANDAM.
C. JAMES.

Vadasery, near Nagercoil, 17th Dec., 1889.

YOUNG FOLKS, PLEASE NOTICE.

"I have a little story to tell you, boys," our old neighbour said the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town. 'I wish you would take this package to the village for me, Jim,' he said, hesitatingly. Now, I was a boy of twelve, not over fond of work, and just out of the hayfield, where I had been at work since day-break. I was tired, dusty, and hungry. It was two miles into town. I wanted to get my supper and to dress for singing-class. My first impulse was to refuse. But something stopped me—one of God's good angels, I think. 'Of course, father, I'll take it,' I said heartily, giving my scythe to one of the men. He gave me the package. 'Thank you. Jim,' he said. 'I was going myself, but somehow I don't feel very strong to-day.' He walked with me to the road that turned off to the town, and as he left he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house I saw a crowd of the farm hands at the door. One of them came towards me. 'Your father! he said, 'He fell dead just as he reached the house. The last words he spoke were to you.' I am an old man now, but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were, 'You've always been a good boy to me.'" No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness shown to loved ones who are dead.

—The circumstances of every hour furnish us with errands to the throne of grace; and we ought, in the secret of our hearts, to be communing with God our Father all the day long, hearing His voice, asking His guidance, or making confession, if in any of these things we fail. As we advance in acquaintance with God and with ourselves, we shall have more and more of the spirit of little children, distrusting ourselves and putting all our trust in Him.

DR. CUYLER ON SELF-INDULGENT CHRISTIANS.

In a recent issue of the London *Christian*, Dr. T. L. Cuyler, of New York, has a telling article on self-indulgent Christians. He asks if there "is not a strong tendency in our day to make a Christian life a great deal easier and more self-indulgent—and, instead of a sturdy walk with God, to make it a comfortable ride to heaven in a palace-car. . . . . Our blessed Master—who loved sinners infinitely more than we can—never bribed men into discipleship. He invited them to come to Him, but He frankly told them that unless they were willing to deny themselves and take up the cross and follow Him, they could not be His disciples. There was a magnificent reward waiting for them at the terminus, but no palace-cars to carry them there. The young ruler, who fancied he might find one, and ride to heaven 'like a gentleman,' went away disgusted and disappointed. Brethren, we are always safe when we copy our blessed Master. So in dealing with the unconverted and with the awakened enquirer, let us be honest with them and tell them that, if their 'right hand' be a favourite sin, the hand must come off. The biggest devil in a sinner's heart is self, and unless that greedy devil is cast out, Christ cannot and will not come in and flood the soul with peace and joy and power. What is it but the subtle spirit of self that would seek to bargain with Christ for a safe and 'genteel' journey to heaven in a palace car? . . . . .

"Brethren and sisters, we have but one journey to make through this world. Let us make it on foot, helping up other poor fellow-travellers as we go along. Jesus will walk with us over the ruggedest paths of self-denial, and sweeten every step. We shall have the best of company—home missionaries who wear old coats to teach men new hearts—poor needle-women who give hard-earned dollars to their Master—and rich men also who give Christ the key to their iron safes and cheque books. Let us be in no hurry to get to heaven, for 'Our Beloved' is with us on the road and we are needed in this sin-cursed world. When we get to the celestial 'station' we shall not find many who came there in a palace-car."

KEEP THE WATCHFIRES BURNING.

Maretu, a venerable South Sea Island preacher, uttered these words at the close of a missionary address, and they may well be taken to heart by Christians in all lands: "Finally, brethren, recollect that if the watchfires die out the canoes will be lost. Many of our near relatives have ventured far out on the ocean to fish for the souls of the heathen. The night is dark; their work is perilous. Our share of the work is to keep awake, to pile up dry cocoanut fronds on the watchfires, and shout to the returning canoes, so that they may know where to land. Ah, if the watchfires of faith and prayer burn brightly, our brethren will ere long return, heavily laden with spoil."

The hour of the service at Grant Road Church on Christmas Day was changed after we had been asked to announce it. We are sorry if the alteration of the hour caused inconvenience to any of our readers.

PASSENGERS ARRIVED.

Per P. and O. Str. *Assam*, Dec. 23rd :

From London—Dr W Kaye Col Senlor Mr and Mrs Dodd Mr Eagleson Miss Glover Mr Fraser Mr Muir Mr Caccia Mr Clutterbuck Mr Lloyd Mr Gracie Mrs Hamilton Miss Osborne Mr Cowans Mrs Farrant and infant Mrs Fletcher and infant Mr R Strachey Mr C Bradlaugh, M P and Mr Arnold.

From Naples—Lieut and Mrs Elphinstone and Miss Atkin.

From Brindisi—Mr Mrs and Miss Sykes Mr Ireland Sir W Wedderburn Mr Lewis Mr Brown Mr Reid Mr Smith Mr Mugbee Mr Guise Mr Ormiston Mr Raone Duval Mrs Smith Mr Law and Miss Kennedy and Companion.

From Ismailia—Baron de la Chevieliere and Mr Mayne.

From Brindisi to Madras—Surg-Maj and Mrs Branfoot and Mr Keventer.

From Brindisi to Calcutta—Mr Kirk.

From Malta to Yokohama—Mr Wright.

From Port Said to Sydney—Mr and Mrs Moore.

PASSENGERS SAILED.

Per P. and O. Str. *Kaiser-i-Hind*, Dec. 27 :

For London—Mr and Mrs E W Hutt and infant Mrs Steward Miss Butchart Revd H Clark Mrs C S Jarvis Mr Dredge Mr Burgess Genl Sir Francis Norman and Mr A J Molloy.

For Brindisi—Mr and Mrs A D Pollen Brigade-Surgeon A N Hogel Mr and Mrs G Knox Mr J P Sneyd Lient G A Gibbon Mr G Anderson and Mr Mackenzie.

For Gibraltar—Mrs Lucas.

For Aden—Col F J Wise.

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"Subsequently, *Safeguards against Immorality, and Facts that Men ought to know*, was given in the metropolis to an audience of about twelve hundred men under the presidency of the Chamberlain of London. It is intended to be a sequel to my 'Plain Words' to Young Men. Having repeatedly been asked, since the delivery of the first lecture for something of this character, I issue it also, in the hope and belief that it will be found useful to many beyond the appreciative and enthusiastic assembly that listened to it on the occasion referred to.

"To my readers whose experience enables them to realise the great importance of making known among young men the advice and warnings contained in these lectures, I appeal to co-operate in the work of their circulation in their respective localities. In the letters I have received from young men, I have already had proof of the good which can be effected even by isolated individual effort."

The *Christian Commonwealth* in a leading article on the second of these lectures said—"It did one's heart good to witness the fervent demonstrations of approval called forth by the noblest and purest, and most chivalrous of sentiments as to the sacredness of womanhood. The lecture was perfectly free from anything that could excite or gratify morbid curiosity on the one hand, or on the other give pain to those whose delicacy of feeling is so sensitive as to recoil from receiving any kind of instruction on the subject of chastity. The lecture was strong where it needed to be strong; and was replete with practical helpfulness."

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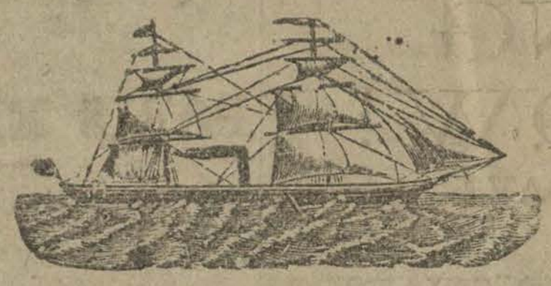
ANCHOR  **LINE.**

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L.	Hispania	...	3380	...	Abrey	...	25th ,, ,,
M. L.	Asia	...	3560	...	Wm. Russell	...	11th March ,,
L.	Persia	...	3547	...	R. Hutchison	...	29th ,, ,,
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